THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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GOOD OUT OF EVIL—FALL AND REDEMPTION OF MAN.

BY ELDER G. C. FERGUSON.

There exist in the world two distinct kinds of evil: the one is called moral evil, and the other natural evil. Moral evil is open rebellion against or reckless disregard of any revealed law of God. It comprehends idolatry, priestcraft, blasphemy, sabbath-breaking, disobedience to parents, murder, adultery, theft, perjury, covetousness, and "all manner of secret works of darkness." Natural evil is the destruction or interruption of that beautiful organic harmony or fitness of things which characterizes all God's works of creation. It includes death, disease, pain, hunger and thirst, nakedness, shame, grief, remorse, despair, &c.

Thus evil, in its universal sense, is the cause of every pang we feel and every misery we endure.

Moral evil was introduced into the world by the Devil when he tempted Eve to eat the forbidden fruit, Adam also partaking thereof; and natural evil immediately followed as an inevitable consequence, which they were fully forewarned of by the Almighty. Many persons have blamed our first parents for giving way to the temptations of the serpent, and some have also blamed the Almighty for suffering them to be tempted; but these breakers of the third and fifth commandments have but little reason for their fault-finding, as the following quotation from the Book of Mormon will show:—

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy." (2nd Book of Nephi, i. 8.)

It appears from the above extract that we have little reason to lament the fall, notwithstanding all the miseries it has entailed upon us, since to it we owe our mortal existence; and to our mortal existence and the plan of redemption we owe the hope and prospect of a glorious resurrection, or reunion of body and spirit for ever. Had we not possessed the mortal body, we could never have received the immortal, since there would have been no resurrection, and we must have remained as unembodied spirits, or in our first estate, for ever. Our first parents were immortal; and before they could clothe the spirits of their children with flesh they had themselves to descend to mortality. Eve did this because she was beguiled by the serpent; but Adam

did it willingly. The Apostle Paul, in his 1st Epistle to Timothy, 2nd chapter, says:—"And Adam was not deceived; but the woman, being deceived, was in the transgression. Notwithstanding, she shall be saved in child-bearing," &c. Now, had there been no fall, woman would have had no such salvation, for no children would have been born. Adam, therefore, transgressed knowingly, and followed the course which his wife had been beguiled into, both for her sake and also for the purpose of clothing the spirits of their children with bodies; but Satan's purpose, in the fall of man, was of a very different character. He had already drawn away a third part of the hosts of heaven, and the spirits who were to receive tabernacles of flesh, through the loins of Adam, constituted the other two-thirds. Now, as Adam had transgressed a celestial law, he thereby subjected himself and all these spirits to the will of the Devil. Their mortal bodies would have died and remained in the grave for ever, while their spirits would have passed behind the vail to be the bondslaves of Satan to all eternity; and thus Satan had, to all appearance, engulphed that mighty host which hurled him from the courts of glory. But this was all foreseen, and a Saviour provided before the foundation of the world. That Saviour was Jesus Christ, the Son of God. He came in the meridian of time, and took upon himself our fallen nature; and in this nature did he go up into the wilderness of Judea to meet the tempter, and grapple with him for the redemption of the world. After a sharp and subtle contest, the mighty Lucifer, who had made war in heaven and boasted of imaginary triumphs over Michael the Archangel, was foiled and beaten by Christ, in the power of God's Spirit. Jesus, after this, began to organize his Church and preach the Gospel among the Jews, who evinced their non-capability of appreciating such blessings by causing him to be put to death. Now Death, before this, had carried off many whole generations, and none had said why or what doest thou? Not an individual had been able to come back from that "undiscovered country from whose bourne no traveller" had yet returned. But, in this case, Death's victim became Death's conqueror. Jesus not only returned himself and retook his body, but he opened up a way for the redemption of every child of Adam from the power of Death, thus changing death into a mere temporary separation, and fulfilling his own words when he said, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John xii., 31, 32.) Thus Lucifer's notable scheme of cutting off from redemption the whole human race at one fell swoop was utterly defeated, and not only defeated, but made the means of their everlasting glory and exaltation. But although defeated upon the question as a whole, he is not yet fully defeated in the details. Jesus and Adam acted for the world, but each man must also act for himself. Who, then, will murmur at the evils which embitter this life? Have not the worst of them been endured by the Redeemer and our first parents for our sakes? Who will speak against or think lightly of that plan of salvation which has been wrought out for us?

CHARITY.

BY ELDER GEORGE TEASDALE.

Of all the Godlike attributes that man can be in possession of, CHARITY is pre-eminent. Paul, declared to the Corinthian Saints that though he spake with the tongues of men and of Angels, had the gift of prophecy and understanding of all mysteries, had great knowledge, and faith even to remove mountains, bestowed all his goods to feed the poor, and gave his body to be burned, yet, if he had not *charity*, he would have been as sounding brass, or a tinkling cymbal, and would be profited nothing. Surely it is highly necessary that we should comprehend and cultivate this very essential attribute, for it is the highest of all Christian graces.

Theological students often seek more ardently to obtain a knowledge of prin-

ciple than a practical cultivation of the necessary attributes for salvation in the kingdom of God, making religion more a mental science than a practical one. But true religion would be of little service to us if it merely existed in the brain. Charity, being universal love and springing from the heart, renders us far more valuable and capable of accomplishing a far greater amount of good than any other attribute. In fact, as "Mormonism" embraces *all truth*, so charity embraces all goodness and is appertinent to "Mormonism."

When we contemplate upon mankind and the various sects and systems of the day, and consider their traditions, errors, and follies, by the light that is imparted through obedience to the everlasting Gospel, we are naturally prompted to inform others of the "glad tidings." But where we meet one that will give an attentive hearing to our testimony, we find numbers that will mock, deride, and scoff. Now, if we were not in possession of that charity which "beareth all things," we should cease to testify and should faint under the continual opposition.

We should bear in mind that individuals possess an identity peculiar to themselves, and that we are influenced more or less by the peculiar circumstances or positions under which we are born, reared, and educated; and that it requires time, patience, and ability to produce any revolution in opinions or circumstances; for we are all naturally influenced by our traditions and education. As "charity suffereth long and is kind," it would teach us to bear with each other's infirmities or peculiarities; for, although we may embrace the fulness of the everlasting Gospel, we shall maintain our identity, and it will require that and a steady adherence to the principles of the Gospel and the precepts taught by the Priesthood to improve and progress towards the similitude of the Son of God.

The Gospel places us in possession of the highest order of laws and morality, but will only alter our dispositions as we endeavour to bring ourselves into subjection to the laws of God, enabling us to subdue our passions and follies, and bringing forth every latent feeling of truth, virtue, and righteousness innate within us,—some making far greater progress than others. Now, presuming that we were strong in body, and active in mind, and advanced very rapidly in the science of theology, having faith, wisdom, and knowledge, but were devoid of charity, we should condemn all others who did not make similar progress, and might be led to cast strong reflections upon them for their want of faith, diligence, and energy; whereas charity would prompt us to be thankful for the light we have received, and incite us to generously impart the same to others and endeavour to strengthen and build up those who were weak.

Again: Should we be inspired with the faith to be healed, or faith to heal, and should meet with individuals who were not like favoured, we should regard them as weak in the faith, or as having been guilty of some misdemeanor that had grieved the Spirit and deprived them of the promised blessings. But charity would teach us that there are a variety of gifts imparted by the same Spirit; for although they might lack this peculiar gift, they might be prominent in others: it would lead us to nourish them with "all tenderness with mild herbs and mild food," and to bless them instead of censoriously judging them.

How uncharitable it is to sit in judgment harshly upon men in authority, concluding that men "sent of God" must be entirely free from infirmities. Upon this hypothesis have men frequently been deceived, regarding more the conduct of men than the principles they taught; and frequently has it been our experience, when we have successfully argued the truth of the principles of our religion, that our opponents have endeavoured to traduce the character of Joseph Smith. Charity would remind us that man is but an imperfect being, that Prophets are men of like passions as ourselves, and that position or calling does not alter the identity of any individual. It would thus prompt us to place the best construction upon the conduct of those who devote their lives for the benefit of the human family, and incite us to aid rather than frustrate their designs.

"Charity rejoices not in iniquity," and would therefore protest against speaking evil or endeavouring to disparage the character of any by viewing their actions or sentiments in a false light, striving to undermine their influence, to produce doubt instead of confidence in the minds of others, and destroy affection. Such we believe is from beneath.

Before charity base prejudice hides its turbulent head, for charity "rejoiceth in the truth" and calmly reviews the testimonials of all, proving all things, and holding fast that which is good, culling excellence from every source,—yea, even finding "good in evil."

Charity, being the brightest of all the Christian graces, fills us with sentiments of the most lofty kind and the purest affection towards the Father and the Son. We are led to view them as being Love in the most refined and universal sense, and all dark and revolving views respecting them, as taught by uninspired men, vanish and flee before the light of truth. The vail is taken away and we can contemplate them as beings in whom dwell every attribute that is loveable; and a deep feeling of affection rises within us, prompting the most intense desire to please, and causing us to shun anything that is mean or unmanly.

Charity gazes upon the human family and views them as children of the "Father of spirits," considering that he "hath made of one blood all nations of men for to dwell on the earth, and hath determined the times before appointed and the bounds of their habitation," and reminds us that he is "no respecter of persons;" but that every one "that feareth him and worketh righteousness" will be accepted in every nation: also that in him dwelleth all wisdom, and that all nations, tribes, and people, are placed in their various positions to answer a wise end, which the future will unfold, and causes us to exclaim with the poet, that "Whatever is, is right."

Charity teaches us to be kind—to win by love those whom we wish to obey the everlasting Gospel, or who having obeyed it we wish to remain firm and faithful. Harshness can never be productive of any real benefit, to gain any one's obedience by force is but an ill-paid task; but to gain by love is Godlike.

Uncharitable feelings can see no good in anything but its own peculiar system, considers everything absolute, and condemns everything that is not within its own peculiar province; but charity has not any such absonant feelings. It is the source whence springs all our true humility, our affections, and our zeal. Prompted by this glorious attribute, the affections innate within us will beam forth, and we shall rapidly increase in true faith, zeal, and wisdom.

Charity is the "bond of perfectness" and the safe path of true greatness; but uncharitableness is the sure way to apostacy. Apostacy in many has been the result of a want of charity, censoriously judging the course pursued by some one in whom they have had great confidence; and through the same have given up the hope of eternal life, forgetting that the righteousness or unrighteousness of others would neither save or condemn, and that it was better "to bear than forbear."

HISTORY OF JOSEPH SMITH.

(*Continued from page* 620.)

[July 1843.]

Messrs. Patrick, Walker, Southwick, and Harmon Wasson made the following affidavit:—

"Shepherd G. Patrick, Harmon Wasson, Edward Southwick, and Cyrus Walker, being duly sworn, depose and say that they were in company with Joseph H. Reynolds and Harmon T. Wilson, the former acting as agent of the State of Missouri, and having in custody Joseph Smith, who was styled, in the warrant by which he had been arrested, Joseph Smith, junior; and who had been delivered into the custody of said Reynolds by said Wilson, who had first, as an officer of the State of Illinois, arrested him, the said Smith, upon a warrant issued by his Excellency Thomas Ford, to apprehend him as a fugitive from the justice of the State of Missouri, when it was alleged he was charged with treason against the said State of Missouri; that the arrest and transfer of the custody of said Smith took place in Lee County, Illinois; and that while said Joseph H. Reynolds was at Dixon, in said county, a writ of Habeas Corpus was served on him, in behalf of said Smith, commanding him to bring said Smith before the nearest Judge or judicial tribunal in the fifth judicial district of the State of Illinois, authorized to hear and determine upon writs of Habeas Corpus; that said

Harmon T. Wilson acted as a guard and and assistant under said Joseph H. Reynolds on their journey from Dixon, till they arrived at the city of Nauvoo; that said Smith was allowed by said Reynolds to ride his horse and in a buggy on said journey, while the said Reynolds rode in the coach, upon the assurance and pledge of James Campbell, Esq., the Sheriff of Lee County, Illinois, who had said Reynolds and Wilson in custody for want of bail in a civil action, and upon whom they had served Habeas Corpus, returnable before Judge Young at Quincy, Illinois.

"Your affiants, as well as others in company, at the same time gave assurance and pledges to said Reynolds that his prisoner, the said Smith, should not escape from him; and the said Reynolds was satisfied, as he avowed, with the pledges aforesaid, and expressed himself to be so at the time, and fully consented that the said Smith might travel on said journey in the manner he did.

"That the friends of said Smith met him in great numbers as he approached the city of Nauvoo, by which place the Sheriff, as these affiants believe, voluntarily decided to go at the request of said Smith, and upon representations made to him that it was the best route to Quincy.

"That no violence was offered to said Reynolds or Wilson; and that, to the best of these affiants' knowledge and belief, no threats or intimidation were made use of to influence and control their conduct, either during the journey to or after their arrival at Nauvoo. Said Reynolds and Wilson dined with said Smith at his own house, and were hospitably entertained; and after dinner, say in two hours after the arrival of the party in said city, a writ of Habeas Corpus was issued by the Municipal Court of the said city of Nauvoo in favour of said Smith, which was served upon said Reynolds.

"The said Reynolds made return of the writ, together with the body of said Smith, and alleged the causes of his capture and detention, at the same time denying the jurisdiction of the Court, and alleging that he had been served with the prior writ of Habeas Corpus before mentioned. Said Reynolds remained in Nauvoo, and a part of the time in the Municipal Court-room, and some time after the examination of the writ of Habeas Corpus issued by the Municipal Court had commenced, and, as your affiants believe, during the whole sitting of the Court on Friday afternoon, the 30th of June, and then departed for Carthage, after a patient examination of the fact and matter of law set forth in complainant's petition, which said examination lasted from Friday afternoon till the next day, Saturday, at night. The said Smith was discharged as for defects in the warrant under which he had been arrested, and was imprisoned as upon the merits of the case by the said Municipal Court; and these affiants further say that said Reynolds and Wilson were, before they arrived at the city of Nauvoo, and while they were there, assured by the said Smith and many of the company who had travelled together from Dixon, (these affiants among the number,) that they should be protected from violence; and that the said Smith did publicly declare in Nauvoo, to the people there assembled, that his honour was pledged that said Reynolds should be protected from violence, and requested every one to preserve his pledge inviolate.

"These affiants state further that no violence or threats, to their knowledge or belief, were made use of towards the said Reynolds or the said Wilson, either before or after their arrival at Nauvoo; but the numbers who met and accompanied the said Smith and his escort on the journey, conducted themselves in an orderly and peaceable manner, and manifested only their attachment to said Smith, and joy to find him safe in the custody of the laws of the State of Illinois; all of which facts are true, to the best of the knowledge and recollection of these affiants.

SHEPHERD G. PATRICK,
CYRUS WALKER,
E. SOUTHWICK,
HARMON WASSON."

Sworn to, &c.

Colonel Markham, Mr. Sanger, and myself also made affidavits on the same subject.

Judge Adams came from Carthage and stated that Wilson and Reynolds were inciting the people to mobocracy, and sending a petition to Governor Ford for a *posse* to retake me.

A petition to the Governor, praying him not to issue any more writs, was immediately made out, and signed by about 150 citizens of Nauvoo; and also

A remonstrance against the Carthage proceedings was got up. Signed and forwarded the same to Carthage by Messrs. Southwick and Patrick.

I directed the Clerk to make a transcript of the proceedings before the Municipal Court, to forward to the Governor, and to which he attached the following certificate:—

"I, James Sloan, Clerk of the Municipal Court of the City of Nauvoo, Illinois, do hereby certify that the foregoing hereunto

attached papers and documents—to wit, the foregoing petition of Joseph Smith, senior, and warrant from the Governor of the State of Illinois, and commission issued by Thomas Reynolds, Governor of the State of Missouri, to Joseph H. Reynolds, and the writ of Habeas Corpus, and the return of the said Joseph H. Reynolds thereto, and endorsed thereon, are true copies of the papers and originals filed in this Court, in the *ex parte* case of Joseph Smith, senior, upon the petition of said Smith for a discharge from arrest on Habeas Corpus; and that the foregoing is a true copy of the true, full, and perfect record of the proceedings had in said case.

In witness whereof, I have hereunto set my hand, and affixed the seal of said Court, at the city of Nauvoo, Illinois, this third day of July, A.D., 1843.

L. S.

JAMES SLOAN,
Clerk of the Municipal Court of the City of Nauvoo, Illinois."

He also made a transcript of the ordinances relating to Habeas Corpus, and attached the following certificate:—

"I, James Sloan, City Recorder of the City of Nauvoo, Illinois, and Clerk of the City Council of said city, do hereby certify that the foregoing hereunto attached are true copies of the ordinances of said city, regulating the proceedings on writs of Habeas Corpus, the one passed the 8th day of August A.D., 1842, and the other passed November 14, 1842, both of which said ordinances are unrepealed and now in force in said city

In witness whereof, I have hereunto set my hand and affixed the corporate seal of said city of Nauvoo at said city, this 3rd day of July A.D., 1843.

L. S.

JAMES SLOAN,
City Recorder and Clerk of the City Council of the city of Nauvoo, Illinois."

Which documents were delivered to my lawyers, with instructions to see Governor Ford immediately.

I had an interview with several Pottawatamie chiefs, who came to see me during my absence.

From W. Woodruff's journal:—

"The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith in the basement of the Nauvoo House. W. Woodruff and some others were present. They were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet.

At length, on the 2nd day of July, 1843, President Joseph Smith and several of the Twelve met those chiefs in the Court-room, with about thirty of the Elders. The following is a synopsis of the conversation which took place as given by the interpreter:—

The Indian orator arose and asked the Prophet if the men who were present were all his friends. Answer—"Yes."

He then said—"We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses have become poor travelling, and we are hungry. We will now wait and hear your words."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected and shed tears. He arose and said unto them, "I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshipped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all said it was good. The chief asked, "How many moons it would be before the Great Spirit would bless them?" He told them, Not a great many.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented."

About six, p.m., the *Maid of Iowa* returned to her landing at the Nauvoo House. The company who had been on the expedition on board of her formed in a procession and walked up to my office, where they formed a hollow square, and sent in a deputation to me. As soon as I had bid them welcome, I opened the window of my office and requested that no man would leave the ground until I had spoken to them. My brother Hyrum and I went into the hollow square and directed them not to allow their ranks to be broken. I then shook hands with each man, blessing them and welcoming them home.

I then took off my hat and related to them how I was brought home to the midst of my friends, and how I regained my liberty. I feel, by the Spirit of the Lord, that if I had fallen into your hands that you would either have brought me safe home, or that we should all have died in a heap together.

At this time, a well dressed man, a stranger, who had a cloak around him, broke through the south line of the ranks, when the orderly sergeant took the stranger by the nape of the neck and kicked him outside the ranks, telling him not to come in again. As soon as quiet was resumed, I continued my address to the company.

About dusk I dismissed the company, blessing them in the name of the Lord.

My brother Hyrum then blessed them also, commending them for their diligence and attention to the instructions given by him before their departure.

The following is the report of their doings, as reported by Daniel M. Burbanks:—

"Sunday, June 25th. The brethren were collecting through the night on the *Maid of Iowa*, and commenced making preparations for the trip, all hands uniting in loading the boat with firewood.

26th. About half-past eight, a.m., President Hyrum Smith, in company with Judge Adams, came on board and instructed us to watch for the steamboats that may run up the Illinois river; and if any persons were running brother Joseph down the river, under any pretext whatever, as the *Amaranth* had carried the news to Missouri that Joseph Smith was going to be tried at Ottowa, and it had been reported that a company of men were armed in St. Louis and had chartered a steamboat to run up to Ottowa, there to seize Joseph and kidnap him to Missouri; and if we saw such a boat, we were to rescue Joseph, at all hazards, and bring him to Nauvoo.

President Hyrum then blessed the company in the name of the Lord, and the *Little Maid* started at a quarter-past nine, a.m., down the Mississippi river, with the following persons on board—namely, Dan Jones, Captain of boat; Daniel M. Burbanks, first Pilot; Dimon B. Huntington, Mate; Jonathan Dunham, Captain of Company; George W. Langley, Lieutenant; John Taylor, Chaplain; John M. Bernhisel, Surgeon; John S. Higbee, Isaac Higbee, Lucius N. Scovil, Enoch M. King, Lewis Dunbar Wilson, Whitford G. Wilson, Bushrod W. Wilson, John Bair, Ben Rolfe, Sylvester B. Stoddard, James Aikin, Elijah Averett, Levi W. Hancock, William Meeks, Calvin Reed, Robert C. Moore, Levi Stewart, Urban V. Stewart, Allen Stout, Welcome Chapman, William S. Yocum, Thomas Briley, Henry J. Young, James Worthington, George W. Thatcher, H. M. Alexander, Elbridge Tufts, Benjamin L. Clapp, Joseph C. Kingsbury, A. Young, John Fido, John Murdoch, John Lytle, Thomas Carrico, E. J. Sabin, Daniel Avory, H. B. M. Jolley, J. F. Lane, J. H. Holmes, H. P. Palmer, Benjamin Jones, Robert C. Egbert, Tarlton Lewis, R. A. Allred, J. Foutz, H. Permain, John Binby, George W. Rosecran, and about twenty-five others whose names are not reported.

At nine, p.m., she turned the point of the bend and started up the Illinois river. She did not stop until opposite Diamond Isle, about four o'clock on Tuesday morning, 27th, where they learned that the *Chicago Belle* had passed up the Illinois river the day previous with a large company of men, having a swivel gun on the forecastle, as they said, with the intention of taking Joseph Smith, at all hazards, and conveying him to Missouri.

The *Maid* next hailed at the Erie landing, five miles above Beardstown, where they were told that the *Belle* was twelve hours ahead, and the company on board had left word that if the *Maid of Iowa* followed, they would send the 'Mormon' boat and crew, with Jo Smith, to hell. The people advised the company on the *Maid* to return. Stayed there half-an-hour to take in wood, and then continued our journey.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 1, 1859.

PRESERVE THE DIVINITY OF THE WORK.—The great faith of the Saints is proverbial, and the claims of our religion to a prophetic mission a fact well known. True, the majority disbelieve in the genuineness of that mission; still, wherever the sound thereof has gone, and the name of Joseph been heard, this Church is known to claim as its basis a prophetic character and a divine commission. Moreover, to tens of thousands that character is a reality, and Joseph's mission known to be not self-assumed. It is not, however, with the wide-spread rumour of the claims of this work to a prophetic character and a divine commission that we design to dwell upon, nor upon the strong faith of the Saints in the divinity of the work in which they have been by the grace of God inlaid. Our object is to bring prominently out in the remembrance of the Saints the important fact that such *is* its character, and the necessity of preserving the divinity of the work.

The *essential* character of our religion, then, being prophetic and divine, that essentiality must be preserved. To destroy or lose it by any means would nullify the mission of Joseph and throw the Saints into the ranks of apostate religionists. They would then be as poor and blind and earthly as others; the world would again be clothed in a thick mantle of spiritual darkness, and no morning-breaking would be seen spreading towards a glorious day. In such a case, perhaps, before the "good time coming" could reach mankind, poor humanity would be overwhelmed, and the great heart of the world be filled at once with corruption and despair.

We are aware that the kingdom of God, in the understanding of the Saints, is not, as with religionists generally, a mere phantom—a kingdom which they insanely imagine is to be built up in the heart of each believer. To the Saints that kingdom has assumed the appearance of a reality, and it has to become a fact upon the earth—a kingdom indeed, and not an illusion. This we do not overlook in our desire to preserve the divine character of the work. The divine and the real, however, are not antagonistic, but may hold affectionate fellowship together. Moreover, we also realize that the kingdom of God has to appear to the Latter-day Saints more than a prospective reality—a future fact. It has to become in their experience a present reality—a fact in their own lives. The kingdom of which sectarian religionists talk as of something in the heart is an absurdity—a ghost of an unreality; but in the views of the Saints the kingdom *is a kingdom*, both in the vision thereof and in the realization. To the Prophets and those of old it was a vision of the world's "good time coming" and the prophecy of the kingdom to come; but to the Saints of the last days—the days in which the ancient Saints foresaw the work would be done—is given to make that kingdom a fact, and to them is committed the responsibility of fulfilling the prophecy. Unto us, then, is given to *do* the work which the Master has marked out to be done. And inasmuch as the work to be done takes in practical life, and means and instruments, and emigration, settlements, cities, organizations, government, tithing, &c., such means and instruments have to be used, and such work performed, and such duties discharged. This we do not forget, and have continually moved the Saints to fulfil the prophecy, do the work to be done, and make the visions of inspira-

tion realities. But the fulfilment, the reality, and the actual performance of the work, when given in their proper character and rendered in their integrity, are as divine as the design, the prophecy, or the vision.

But at the same time that we take in both sides of the view and remember that the work has to be done, the prophecy fulfilled, and the vision made a reality, we do not forget how easy it is to lose the divine part and give to the work an improper character. It is not difficult to understand how, while people are imagining that they are fulfilling the prophecy, they may be violating it in fact,—how, in doing the work, they may spoil it and frustrate the design,—how, in making the vision a reality, they may give it a wrong form and lose its divine character. Thus can it be with the Saints. It is a matter of superlative importance, then, that they should preserve the divine character of the work—first, for the sake of the work itself; and secondly, lest they and all mankind lose the benefit of the great mission which God in his mercy has sent to regenerate the world. Now, though we do not believe that the Latter-day Work will ever lose its divine character, we are keenly sensible of the fact that individuals may lose *their* part of its divinity, and men holding the Priesthood possess as little of its spirit and act as seldom upon its principles as the greatest hireling or the veriest worldling.

Unless the Saints keep the divine character of the work continually in view—unless they remember what is its object, who is its author, to whose services they belong, and for whom they are working,—unless they partake of the spirit of the Priesthood, be moved by its motives, act upon its principles, and labour with an eye single to the glory of God, they will lose that divine character. Herein is danger—lest the Master be forgotten—lest, in doing the work, we lose its virtues and forget its object,—lest in forming the body, we kill the spirit,—lest, having crossed the bridge to a better state of things, we forget that bridge and for why it was crossed, and reproduce the old state of things again,—lest, in building up the kingdom we make it a mere kingdom of this world,—lest, in short, our spirit, motive, action, and works become like those of the mere worlding or the hireling priest.

In closing, it may be observed that one of the great objects which we always keep in view as belonging to the policy of our administration, is, to give to the Saints the two halves of the whole—to clothe the spirit with its proper body, and to keep the body from losing its spirit,—to remember the prophecy, and then fulfil it,—to see the vision and make it a reality,—to know what work is to be done, and then to do it in the spirit in which it is given,—to not only concentrate the efforts of the Priesthood on a given work for the day, but to keep them from being one-sided,—to not only pull down the airy castles of the Saints, and get them to build up real ones, but to keep all, especially the members of the Priesthood, from being mere hirelings and worldlings, and to preserve the divine character of the work.

Utah News.—We received by the last mail Numbers 20, 21, and 22 of the *Deseret News*. Society in Utah seems to have settled down to its former calm and peaceable state, and the leading men of the Church are again delivering discourses in the Tabernacle. Among other items, we read of an unusual arrival of merchandize, which, from its "coming in so thick and fast," has "almost ceased to attract attention." The train alone of Mr. Randall, freighter for Livingston and Co., consisted of 50 waggons and about 150 yoke of oxen; and there are many other trains on the road from Missouri River. It will not be uninteresting to the Saints to know that William H. Hooper has been unanimously nominated as Utah Delegate to Congress.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 618.)

Let us suppose that the interval of tea has passed, and that we have spent an agreeable three-quarters of an hour in the pleasures of eating and drinking at the table of a hearty English household. Of course, all my readers can understand that part of our visit without my describing it, and they can readily imagine that we then leave sister to all the mysteries of the empty cups and saucers, and take a ramble through the comparatively large and productive garden at the back of the house. Ten minutes are spent rambling through the walks, inspecting all to be seen, and about the same time in the delights of swinging. Let it not be imagined that Elder Discerner never was a child and never bended to childhood's delights and ways. Indeed, he is very childlike, and I think always will be; and this *trait* of his character is not incompatible with greatness, but is a peculiarity of large natures.

Elder D. swung me and I swung him, while brother C. looked on, until Merryheart entered the garden, when we all retired to the bower close at hand, with the mutual intention of having a chat. Merryheart had returned for that purpose, which I presume will account for his perpetrating no deed of mischief, or for his not indulging in some frolic.

We are seated in the bower, and the refreshing breaths of autumnal airs fan our cheeks and seem sweet, for they are laden with the odours of the dying summer. After a moment's silence, as though all were expecting the beginning, our host opened the conversation by saying—

"Your last remarks before tea, Elder Discerner, agree with my view of Zion's social growth. There are two sides to this social necessity of home manufactures and internal commerce. The first is the wants of the community as consumers, wearers, and users; and the second is the wants of the community as producers, makers, and commercers. Utah wants the produce from the raw material to the manufactured things of every description—everything that is useful, good, or delightful, such as a pure healthy society would sanction. Then, on the other side, the Saints who belong to the various branches of manufacturing industry want the privilege of producing everything useful, delightful, and good, congenial with a pure state of society: in other words, they want a field for their righteous enterprise and a market for their labour in producing all good and useful things. Of course, these producers and these branches of industry belonging to this side of the community's wants supply the other, the first wants of the community, or the wants of the consumers, wearers, and users; and thus the general good is reached, while the particular good of the producers and makers is worked out; for they receive the reward of their labours for the good done to society, as well as the personal enjoyment in their character also of consumers, wearers, and users, besides partaking of the general good resulting in a growing, flourishing, and wealthy community."

"You are right, brother Capacity," replied Elder Discerner: there *are* those two great social wants, and I never lose sight of them in contemplating Zion's social growth. Although what you have termed the first side of society's wants must certainly take the most primitive place, I rank the second side of society's wants much higher than the first. As consumers, wearers, and tearers, mankind rise only a little above the brute creation; but as producers, designers, and creators, they seem, indeed, the offspring of the Gods—of the Creative Ones, who roll their endless curtain of creation over immensity, and bespangle it with glittering worlds. In this higher character, men build cities, construct machinery, lay down railroads, and weave an electric net-work throughout the earth for the transmission of thought: as it were, they harness the steam as steeds of conveyance, and send their heralds mounted on the lightning, and manufacture the useful and magnificent robes of glorious civilization. In this higher

character, supposing society also possessed divine religious and social systems, mankind would indeed be hardly lower than the angels, and not unworthy to claim descent from those who built worlds and systems, manufactured the wonderful works of creation, constructed the mechanism of the universe, and brought the spiritual and physical forces of existence to be their servants. You are right, brother Capacity: there *are* those two great sides of society's wants. The first or most primitive belongs to mankind as consumers, wearers, and tearers, and the second or superior side belongs to them as producers, designers, and makers."

"We may lay it down, then," resumed brother Capacity, "that Zion's growth involves those two great sides of social wants; and that it is true also of the society of Saints, that they will manifest on the one hand their wants as consumers, &c., and on the other their wants as producers, &c."

"Yes, such is the case," replied Elder D.: "the first side of wants—the wants of society as consumers, wearers, &c., are soon manifested and felt; but the wants of society as producers, makers, &c., will sooner or later be also manifested and felt. Where there is a people to consume, wear, and use, all that they consume, wear, and use will want supplying; but, on the other hand, there will be in that community labourers, designers, and creators belonging to the various branches of mechanical and manufacturing industry; and they will want a field for their enterprise, energies, and talents, and a market for their labour, produce, and skill. The latter side of wants are superior, and they will supply the other, while the lower wants will give the opportunites and work for the higher ones also to be satisfied. Thus both will be supplied, for each will feed the other. This shows God and nature's beautifully adaptive economy."

"Brethren," I observed at this point, "allow me to take a part with you just here. You know how strongly I insisted upon the excellence of this last movement given to the Saints by our President to send machinery to Utah, as well as for the general interest of home manufactures in Zion, and how strongly I insisted that it was greatly to the personal interests of the British Saints. It would not be out of place here to pass-ingly notice that, through the wise arrangements and economy of President Calkin, this Mission was enabled last year to contribute thousands of pounds sterling for the same object; and in all this I consider that the Saints have been labouring not only for the good of Zion, but also for their own personal good and best interests."

"Yes, Elder E.," replied our host, "we will with pleasure allow you to take your part in the conversation."

"You know, friend Visitor, that I more than half believe in your point," added brother D.

"And I," also added Merryheart, "became such a strong believer in the fact of this call being to the interests of the Saints and Zion, that my faith gave my pockets more than an electric shock; for no electric shock could have made me and sister Betty double our week's wages to help home manufactures over the stile towards Utah."

"Well, then, brethren," I said, addressing brothers Discerner and Capacity, "your conversation has brought out the fact that there are two sides of wants to Zion's growth: the first is the wants of the Saints as consumers, wearers, and users; and the second is their wants as producers, makers, and enterprisers of various kinds. These social necessities or wants in effect establish my point, that it is to the interest of the Saints everywhere to contribute to the successful establishment of home manufactures in the territory of the Saints, and to give to it the beneficial and wealth-producing operations of machinery. The Saints who are gathered at present more particularly represent the community's wants as consumers, wearers, and users; but the time will come when all the ungathered faithful who shall go up to Zion will also be numbered among her consumers, wearers, and users; and therefore all are actually or prospectively interested in those wants being supplied. But on the other side of her wants the point is yet stronger, for all whose destiny and good are bound up in the destiny and good of Zion, whether gathered or ungathered, born or unborn, belong to her class of producers, makers, and enterprisers in her many branches of industry. And if the Saints in Europe become the producers for Zion's good before they are gathered, and by their efforts contribute

to make Utah flourishing in manufactures and commerce and rich in machinery, they are like the farmer sowing abundantly in the season thereof, that he may reap abundantly at harvest."

"Yes, Edward," observed Elder D. (for he generally addressed me as Edward in company, and as Ned when alone with him); "all the Saints, whether at home or abroad, born or unborn, and indeed all whose destiny is or shall be connected with Zion, belong to her producers, &c., and share in common in all that concerns what Capacity has termed her second or superior side of wants. All that tends to supply the wants of the community of Saints as labourers, producers, mechanics, manufacturers, &c.,—all that tends to the employment of labour—all that enhances the value of industry, talent, and skill, especially of engineers, mechanics, and manufacturers,—all that opens a field for our energies and enterprise and a high market for labour, and, in short, all that tends to the growth, prosperity, wealth, greatness, and ultimate destiny of Zion, belong almost equally to the Saints, whether gathered or ungathered, born or unborn, or whether of the agricultural class or any other class of her working enterprising children."

"And," said brother Capacity, resuming his part in the conversation, "the Saints in their character as producers, &c., are much more important to Zion's growth than in their character as consumers, &c.; and the wants of their higher character tend much more to her prosperity than the wants of their lower character. Their wants as consumers, wearers, and users grow out of physical and social necessities, while their wants as Zion's children of enterprise and workers in all her branches of industry not only supply the first and lower wants, but become powerful means to build up the kingdom and make Zion foremost in the ranks of civilization."

"Here again, brethren," I interposed, "you have brought out my point, that the Saints in Europe have been working for their own personal good, as well as the general good of our community, in the efforts that the Lord through his servant called upon them to make. You have shown up the fact that the Saints in their character of consumers, &c., are not so powerful to the good of Zion as in their character of producers, &c. Indeed, it might be farther stated that consuming, wearing, and using exhaust, while creating, labour, and enterprise enrich, build up, and cause to flourish. Of course, then, the *supplying* of the first wants is comparatively unimportant, compared with the supplying of the higher wants of labour, industry, and enterprise. It is very desirable that the people of Utah should have plenty of clothing and things for present use and consumption; and were there only this consideration, the Saints in Europe would feel strongly and nobly contribute to the supplying of those wants. How much more important, then, is it that Utah should be supplied with manufacturing means, machinery for agricultural and general purposes, with commerce and all the belongings of a high civilization, and that a field should be open for present and all future enterprise, and a market for present and all future labour. If the Saints in these lands, then, by their efforts, contribute to supply both those classes of Zion's wants, though they were not to share in the first results at present, they would share in the future results and supplies as consumers, &c., while, as producers and children of industry and enterprise, they would in reality be making investments which, when they reach Zion, will bring them, as a consequence, interest for their invested capital, which will be continually compounding."

Just at this point our host interrupted the conversation by observing—

"Suppose, brethren, we enter the house and finish the evening by the fireside."

"Aye, so do!" added Merryheart. "It's quite night, and it's getting chilly. But you grave chaps have managed to keep me warm and interested! Ah, well," he added, by way of accounting philosophically for his own gravity, "miracles will never cease."

We all then repaired to the house, which gave me an opportunity to cut the report of my visit, which is

(To be concluded in our next.).

As a late professor was one day walking near Aberdeen, he met a well-known "natural." "Pray," said the professor, "how long can a man live without brains?"—"I dinna ken," said Jemmy, scratching his head: "but how old are ye yersel.'?"

SIGNS OF THE TIMES.

(Concluded from page 625.)

Archdeacon Stopford transcribes from his notes the record of a visit to a place of worship famous for its "cases." The preacher, before giving out his text, announced that arrangements had been made for the removal of those who might be "struck." Soon, while the preacher was urging, with the peculiar pointing of the hand employed by men of his class, "Your case is as bad as hell can make it," a girl cried and fell, the preacher remarked, "God is doing his work in that individual." The Archdeacon thus describes what he afterwards saw:—

"When the sermon closed, I obtained admission to the room to which this girl had been carried, pursuant to the arrangements announced by the preacher. The room was small, and very narrow, and stifling; no air, no water was there. A more pitiable sight I never saw. This girl was about fifteen years of age, or perhaps a year or two older; her frame was weak and thin, her small hands stained and ground with hard work, her skin delicate and transparent, her hair and eyelashes long and dark, her neck marked with scrofula, with a highly intellectual face seldom seen in her class of life, except in weakly girls, and now made painfully interesting by the unearthly expression of cataleptic hysteria. Every movement of the head and hands, every expression of the countenance, every moan was markedly hysterical. She had previously been struggling and screaming: she was now quiet, her lips sometimes moving, but inaudibly. She had spoken of the Devil catching souls to throw them into hell, crying, "Away! You shan't have mine"—just the last impression made upon her failing mind. I learned that this was the third attack that this poor girl had had in a short time, each being more severe than the former; so readily does the habit grow. Just opposite, and touching her, sat a girl who had gone through the same kind of conversion two days before, and was now crying hysterically, but quietly. She was well dressed for a mill girl, having showy bracelets, and several rings on her fingers, notwithstanding her so recent conversion."

The girl who sat crying before the patient was requested to entertain the company with the narration of her visions. How she did brighten up at becoming number one! She told a rambling story of how she saw two girls running away from two men dressed, and herself running away from a man half-dressed, and how he caught her four times, &c.; and how she was resolved not to believe it, but saw it all. Here some one suggested, "As in a dream;" but she indignantly rejected the solution. I could find no religious point in her vision.

Almost every girl now "struck" in Belfast has "visions," and would be greatly disappointed if she had not. She would think it only half done, and would probably pray to be "struck" again.

The Archdeacon visited one girl in Belfast who had been "struck" for the third time. He found her in a state of ecstacy—at first in prayer, with a remarkable power of utterance; then giving thanks for spiritual operations in herself; then praying for a vision; then seeing a vision and describing it aloud. Three days after, he visited her again and heard from her an account of her state of mind before and after she was struck. The Saviour had appeared to her and touched her, and she turned and followed him. From that moment she had peace and happiness. The Archdeacon put a number of questions to her to ascertain whether she had felt the burden of sin. She acknowledged that she had felt nothing of the kind. He then inquired about her future attendance at public worship. She replied that "when she got proper clothes she would go, but not till then."

"I left her," writes the Archdeacon, "with a sad feeling that her heart was unchanged; yet I have met no case made so much of by ministers and ladies."

These visions are preached up as direct revelations from God, and one consequence of them is the practice of exorcism. Archdeacon Stopford gives a report of a sermon in which the preacher, a Presbyterian minister, described how he had cast a dumb devil out of a child.

(From the *Manchester Weekly Times.*)

The cases of conversion rapidly increased from week to week, many of the parties being "struck" in the streets, sometimes when sitting in the public-houses. They were of all religions—Calvinists, Arians, Roman Catholics included. Prayer meetings were held during the night, and far into the early morning. Ministers and Elders had to go from one meeting to another, till their strength was utterly exhausted. Coming in to see the strange sight from surrounding villages, many returned home, "having

caught a spark of the celestial fire," to be fanned into a flame in their own localities.

One of the remarkable features of the revival is "the power and effectiveness of the agents engaged in it." The converts—educated and uneducated—are strengthened to the work of preaching and exhortation to a degree which has astonished strangers from England and Scotland. Boys of 15, young men engaged in the ordinary handicraft callings, elderly farmers, "speak at the meetings with a fluency and a suitableness altogether astonishing." (This we quote from Mr. Meone's statement.) But it is not only of the addresses of these lay agents, says this gentleman, but of their prayers, that this fluency is characteristic.

"The supplications of some are condensed and pithy and pointed—very matter of fact. To those of others, principally females, belong a fluency, a sweet reverential familiarity, a poetry, a suitableness, a sublimity altogether inconceivable by parties who have not heard them."

Another remarkable thing, which the newspaper accounts have frequently touched upon, is the physical manifestation produced by the religious excitement. There are great varieties in these manifestations. Some are simply "serious", engrossed in deep thought. Describing the Ballymena cases, Mr. Moore says:—

"A great number of convicts in this town and neighbourhood, and now I believe in all directions in the north where the revival prevails, are smitten down as suddenly, and they fall as nerveless and paralysed and powerless as if killed instantly by a gun-shot. They fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, 'Lord Jesus, have mercy on my soul!' The whole frame trembles like an aspen leaf; an intolerable weight is felt upon the chest; a choking sensation is experienced; and relief from this is found only in the loud, urgent prayer for deliverance. Usually the bodily distress and mental anguish continue till some degree of confidence in Christ is found. Then the look, the tone, the gestures instantly change. The aspect of anguish and despair is exchanged for that of gratitude, and triumph, and adoration. The language, and looks, and the terrible struggles, and loud, desperate deprecations tell convincingly, as the parties themselves afterwards declare, that they are in deadly conflict with the old serpent. The perspiration rolls off the anguished victims; their very hair is moistened. Some pass through this exhausting conflict several times; others but once. There is no appetite for food; many will eat nothing for a number of days. They do not sleep though they may lie with their eyes shut. When partially recovered, they cannot use the requisite quantity of food; and hence, I presume, the continued weakness, and incapacity, and consequent indisposition to work on the part of some, complained of by parents and employers."

The latest intelligence from the north of Ireland is that the revival embraces nearly the whole of Ulster, including Belfast, Donaghadee, Antrim, Londonderry, Coleraine, Killinchy, Leitrim, Newtonbreavady, and many other towns and districts. "Revivals" on board steamboats, cases of persons "struck" at railway stations, in the street—even in "tap-room parlours," are recorded. Mr. Finney (of America), Mr. Brownlow North, and other "revivalists" have been over the scene of this mingled physical and spiritual excitement, and have endeavoured to transfer more particularly to Scotland, the exhibition of the same phenomena. But it is too early yet to speak of any result having been achieved.

PASSING EVENTS.

GENERAL.—The *Fox*, Captain M'Clintock, that went in search of the missing Franklin party, arrived off the Isle of Wight on the 22nd ult., with important documents relative to the missing ships, stating that they were abandoned by their crews off Point Victory, King William's Sound, on the 22nd April, and that Sir John Franklin died on the 11th June, 1847. A supplement to the *Invalide Russe* has just been published, and states, according to a verbal report of Lieutenant-Colonel Grabbe, that a victorious assault had been made on Gunib, and five cannons taken by the Russians: Schamyl was taken prisoner, and his sons and family were captured or killed: the Russian loss did not exceed 100 men. The rebellion in Morocco, consequent on the death of the Emperor, is quelled; but the disturbances at Ceuta between the Spaniards and Moors continue. News have been received from the frontier of Morocco: the native tribes had renewed their attacks on French outworks, and had pillaged and set fire to some French houses. A conspiracy

to assassinate the Sultan has been discovered, and 200 persons have been arrested at Constantinople; among them the Pasha of Albania, who was apparently the chief.

AMERICAN.—The *New York Herald*, in referring to the progress of the telegraph system, observes that there will soon be direct communication with Utah and California: the lines are already being extended to various points in that direction, and 400 miles are now in working order: the importance of this, in a financial and commercial point of view, is considered great: the Western Union Telegraph Company will effect this desideratum by arrangements with the other western lines. Extraordinary mineral discoveries have recently occurred in Newfoundland, including large amounts of silver, by a Cornish miner.

MEMORABILIA.

"O YES!"—This prologue to a public proclamation is a mispronounciation of the original French "*O yez!*" or Hear ye!

WORSTED.—Worsted is so called from its having been originally manufactured by the Flemings, during the reign of Henry the Second, at Worsted, in Norfolk.

IONIAN ISLES.—These republican islands, which lie westward of Greece, are seven in number. They are Corfu, Paxo, Santa Maura, Ithaca (or Thiaca), Cephalonia, Zante, and (south of the Morea,) Cerigo.

ORIGIN OF GLASS.—The discovery of glass is attributed by Pliny to some Phœnicians who, when driven a-hore near the mouth of the river Belus, lighted a fire with kali—a plant which grew there in abundance, and observed that the sand, when it mingled with the hot ashes of this plant, melted into a vitreous or glassy substance. In that neighbourhood glass manufacture afterwards sprang up.

THE "SEVEN WONDERS OF THE WORLD."—The noted structures which were anciently accounted as "the seven wonders of the world" were—1. The *Temple of Diana*, at Ephesus. 2. The *Mausoleum*, or Tomb of Mausolus. 3. The *Colossus*, at Rhodes. 4. The *Statue of Jupiter*, in the Temple at Olympia. 5. The *City Walls and Hanging Gardens of Babylon*. 6. The *Pyramids of Egypt*. 7. The *Pharos* or *Watchtower of Alexandria*.

GROTTO OF ANTIPAROS.—This celebrated cavern is situated in the island of Antiparos, in the Grecian Archipelago. The entrance is through a large arch on the side of a rock, which leads to a low and narrow alley, the sides and roof of which are covered with beautiful crystals, which glitter in the torch-light like various kinds of precious stones. At the end of this passage is a steep precipice, at the bottom of which is a level space extending for a short distance to another precipice. At the bottom of this second precipice is an extremely beautiful grotto, about 120 feet in height and seven feet in width. Beyond this is another precipice, which leads to the chief grotto, which is upwards of 300 feet in length, about the same in breadth, and nearly 200 feet in height. The floor, walls, and roof are all covered with an incrustation of dazzling whiteness. A number of columns, some of which are 25 feet long, hang like glittering icicles from the roof; others rise from the floor, looking like petrified tree-stems, and when seen by torch-light appear like dazzling gems.

VARIETIES.

A CHINAMAN has made the discovery that a donkey cannot hee-haw when a weight is tied to its tail.

WHAT is that which, supposing its greatest breadth to be four inches, length nine inches, and depth three inches, contains a solid foot?—A shoe.

A POPULAR writer says that a fine coat covers a multitude of sins. It is still truer that such coats cover a multitude of sinners.

THE Bombay Geographical Society announce in their proceedings that they have received a specimen of the walking leaf from Java, with eggs and young; and, what seems more curious still, a walking flower, described as "a creature with a white body, pink spots, and crimson border."